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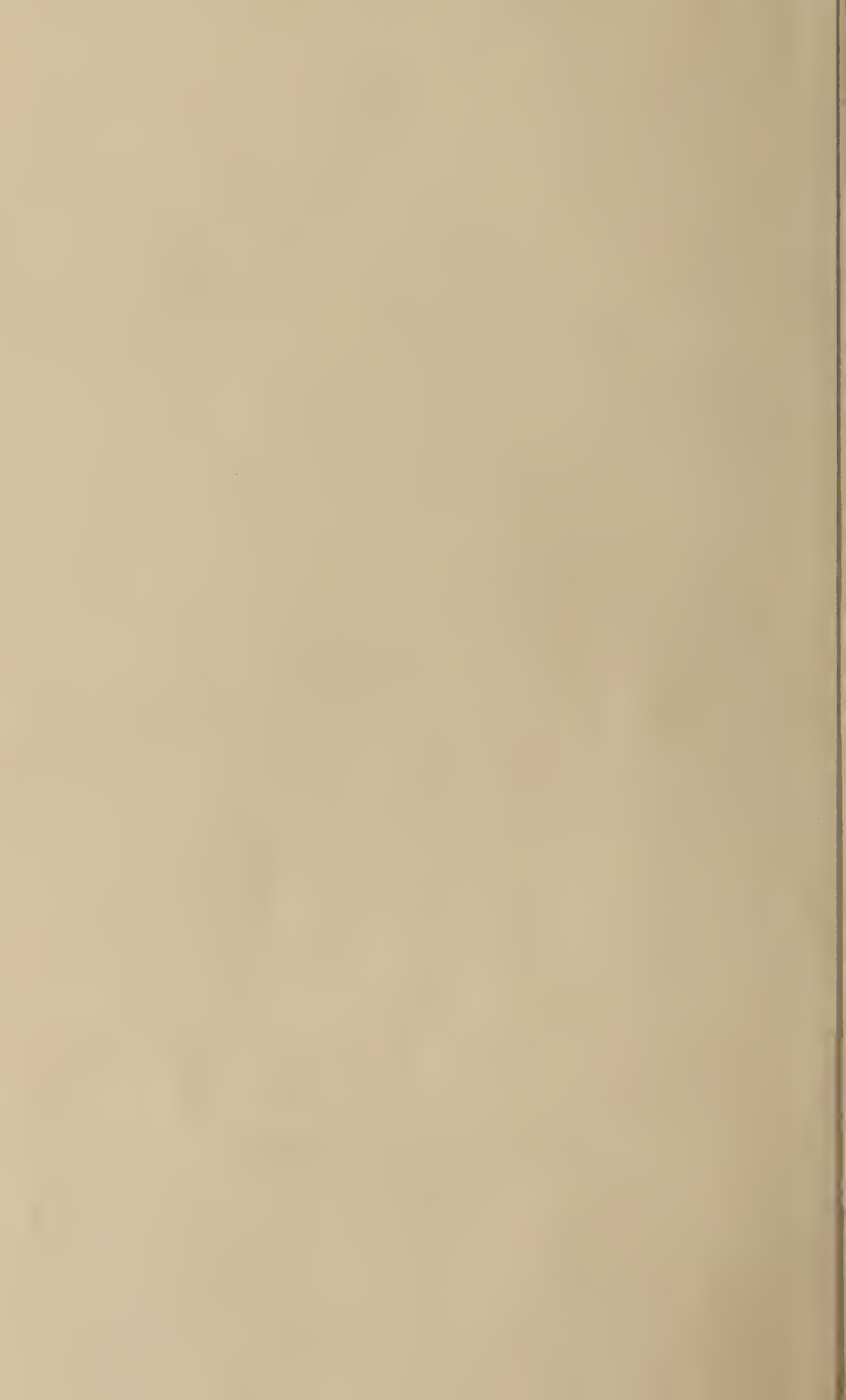
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# THE AFRICAN REPOSITORY,

AND

## COLONIAL JOURNAL.

Vol. XXII.]

WASHINGTON, SEPTEMBER, 1846.

[No. 9.

### Prospects of our Colored Population.

WE observe in the proceedings of a late Abolition Convention in Ohio, a resolution was passed denouncing the American Colonization Society, because its proceedings had a tendency to aggravate the injustice with which the free colored people are treated in this country. The same objection has been made to the Society by some of the colored people themselves. At a meeting held by them last winter in Cleveland, a very bitter spirit was manifested towards the *whites*; resolutions were passed, resolving, that they were entitled to all the privileges and immunities enjoyed by the whites, and pledging themselves never to rest, until they shall have redressed their wrongs, and gained their rights; and then they gave a fling at the Colonization Society, as the great antagonist which they had to meet and put down, before their *color* and *themselves* could stand erect in this country.

If we mistake not, it can be shown, that they have greatly misapprehended the natural effects of the proceed-

ings, of which they so bitterly complain. It is impossible to deny, that the colored race have suffered grievous wrongs from the whites. But it is not true, that there is any tendency in either the principles or the operations of colonization, to perpetuate these wrongs. On the contrary, it seems to afford almost the only means of redressing them. This will appear from the following considerations:

1. The scheme of colonization tends to correct false ideas of the natural capabilities of the colored race.

It is a fact, we believe denied by none, that there prevails generally a very strong prejudice against the colored race. This prejudice assumes various shades or degrees of strength. In some persons it amounts to little more than a dislike to associate with persons in an inferior condition in life. In others, it rises to a denial of their proper humanity and places them among the brute creation; denying that they can ever become enlightened. Mr. Hope, in his book on "The

origin and prospects of man," says, that "The Bushmen at the Cape of Good Hope, are not possessed even of the intelligence of slaves; crouching like monkeys, they exhibit an unmeaning grin, or an inarticulate chatter." He then endeavors to show that the human race is divided into distinct kinds: the superior of which are destroying the inferior, as they have a natural right to do, and that the negroes of Africa generally hold that rank in creation which fits them to be hewers of wood and drawers of water, and renders it impossible for them even to rise above these menial occupations.

Whatever, therefore, tends to remove this prejudice and correct these false ideas, is so far a benefit to the race. The time has come, when through the agency of colonization, sounder principles will force themselves upon the public mind, and the little republic of Liberia will prove a field for the triumphant development of the colored man's capacity.

Two things seem indispensable to the proper elevation of any people: they must be secured in the due enjoyment of the soil, with titles good against the world, and they must also have a fair share in their own government. In this respect Liberia is eminently deserving of approbation. There, industry is encouraged by the right of absolute ownership of the soil being vested in those who cultivate it, and good government is advanced by the power of every kind being entrusted to the people them-

selves. In this respect, Liberia is a vast improvement on the plans adopted by all other nations, which have meddled with Africa. They have retained the authority in the hands of white men; and their colonies have assumed the aspect of having been planted, and of being continued for the benefit of the *government at home*, rather than for the elevation and advancement of the colored people themselves. Liberia, on the contrary, is *all for them*. It is designed to show what they can do for themselves. They are made there to rely upon themselves. They are responsible for all that is arduous, and all that is honorable in their own government. There is thus presented to them every possible inducement to improve their condition, and thereby to increase their respectability.

The present degraded *character* of the colored people, is the legitimate consequence of their degraded *condition*. Whoever would improve their character, must first better their condition. If they are to be made intelligent and learned, the avenues of knowledge must be thrown open to them, and they must be placed in circumstances where they can command both the time and the means of acquiring an education. If they are to be made moral and virtuous, they must be allowed to feel the ordinary incentives to morality, and to experience the reward of virtue. If they are to be induced to follow other pursuits than such as are low and gro-

velling, they must be allowed free access to all the objects of a generous ambition, and they must be able to reap the rewards of honest labor.

If these things are true, then Liberia stands far above comparison, as it respects the advantages which it confers on its inhabitants. There is no other country or situation, where they are placed in circumstances so favorable to the development of their natural capacities, where so much is done to redress the wrongs inflicted on their race for centuries past, where such arguments can be produced to establish their capacity of self-government and to correct the false ideas which have prevailed respecting their natural talents and their relative rights and privileges.

We can point to Liberia and challenge the world to produce any thing like it! There are MEN there! MEN, who would be acknowledged such in any society, in any emergency. Men, who have been made what they are by the part which they have been called on to act, in the great events which have been transpiring there for the last twenty years! Their condition has been elevated, and consequently their respectability has been greatly improved! Their establishment in a successful republican government administered by themselves, not only blesses themselves and their children, but it also reacts to elevate the standing and improve the character of the rest of their race. From their home on those shores, there comes a light to

beam upon the degradation of their kindred every where. It enables any one who chooses to solve that most difficult of problems, "How can their condition be permanently improved?"

One of the noblest achievements of colonization is its influence on the public sentiment touching the capabilities of the colored race. Nothing therefore can be more unreasonable than the opposition to it, which we noticed in the commencement of this article.

2. Another consideration, showing the extreme unreasonableness of opposition to colonization on the part of the colored people or their friends, is found in the fact, that *emigration is a voluntary thing*. None of them are obliged to go to Liberia, and none would go, if they considered it injurious to them. They can remain in this country if they choose. And they can pursue whatever measures they please for the improvement of themselves and their children. The number who choose to emigrate and actually do leave the country, is so small compared with the whole number left behind, as not sensibly to diminish their influence or weaken their strength. Whatever plans of personal improvement they devise, and whatever arrangements for their individual elevation they may desire to make, cannot be defeated for want of numbers, or for want of the assistance of those who have emigrated to Liberia.

However tender the consideration

which the interests of the colored people demand, the plans and operations of colonization cannot, as we conceive, be prejudicial to them. Kindly action promotes kindly feeling. If through the motives presented by the Society, a large class of the community are brought to act with a spirit of benevolence toward the colored people, they will by the same means be brought to think tenderly of them. A kind and valuable public sentiment will thus be gathered around those who remain in this country as well as those who become citizens of Liberia.

3. A third consideration, showing that the colored people can have no reasonable objection to colonization, may be found in the great and benign influence which it exerts on the millions of their race yet remaining in Africa. If they claim to be a part of the human family, they must have some peculiarly warm and affectionate feelings towards their own particular branch of that family. This is natural. It is to be expected. They are bound together by color, by natural constitution, by a common ancestry, and by the various sympathies which intertwine the hearts of the same clan or tribe. They will hardly deny that this is the case. They certainly cannot say that it ought not to be. They ought to feel for their race, as nobody else can feel for it. They ought to be penetrated with a benevolence for the millions in Africa who are shrouded by the darkest pall of heathenism, superstition and moral death.

They ought to be awake to the woes and the sorrows which are the daily and hourly portion of their fellow men about to become the victims of the slave trade. And they ought to have some tender concern for the 50,000,000 of slaves, who in Africa endure all the hardships of a bondage incalculably more galling than is to be found in any other part of the world.

Well, now, if they do feel thus, where is the evidence of the fact? What are they doing for their race in Africa? What liberal things have they devised? What schemes of benevolence are they prosecuting? If they are not *doing* any thing, where is the evidence that they are *feeling* any thing? And if they are thus destitute of feeling, ought they not to be ashamed of themselves?

Why, look at the facts. Here is a Society prosecuting a work which bears directly on the welfare of Africa. For whatever may be said of the hardship which is imposed upon the colored people who leave this country and go to Liberia, and of the injustice that is thereby done them and others who remain in this country, no one has even yet had the presumption to say that the establishment of Liberia was not a blessing to AFRICA. Its beneficial tendencies and redeeming capabilities have never been questioned. It is a blessing to Africa. Thousands and thousands have already risen up and called it blessed. It is the first successful attempt that has ever been made to introduce the light of civilization and



Christianity into that land. It is the only effectual means which has ever been devised of arresting and entirely abolishing the slave trade. It holds out the only fair promise that Africa shall ever arise from the dust, put on the garb and wear the attire of regenerated humanity, and assume a respectable and respected rank among the nations of the earth.

And yet here are men who of all others ought to be the most deeply interested in all these vast achievements, opposing with their might and main this only scheme of good! The very men, who by reason of their physical constitution, or their superior intelligence and advantages, are capable of performing immeasurable good for their race, in Africa, and who of all others ought to feel deeply for their woes, and throw themselves with all their influence into the opened channel of usefulness, are here found using every means in their power to thwart the good proposed, and to destroy the last hope of their race! The work the Society is striving to accomplish is identified with the dearest and most valuable interests of the colored man every where, as well as with the objects of humanity and the benevolent designs of Christian effort. It is an undertaking sufficiently great to demand the treasures of a nation to carry it forward, while in fact, the entire responsibility and the whole burden rests on the private liberality of a few individuals. And yet, forsooth, many of the colored

people oppose it, on the ground of its inefficiency and inadequacy to perform the great work contemplated, while they themselves are doing every thing in their power to destroy what little strength it has! Surely they could not pursue a policy more adverse to their dearest interest.

We trust the time is not distant when they will review their proceedings and arrive at some juster conceptions of what makes for their present peace and their future happiness. If they will but look at the facts in the case, we are sure they will change their opinions. They must see that colonization opens the most cheering prospects for their race: that it comprehends the continent of Africa, and her scattered children in every part of the world: that it proposes to accomplish this good, by removing them from beneath the shadow of, and from competition with, a more enlightened race, and placing them in an independent government of their own, where all that is beautiful and lovely in education and religion, shall be spread out before them to awaken their hopes and call into exercise their energies as men and as immortal beings, and to inspire them with a laudable ambition of personal and national improvement. Oh, if they would but cast their entire influence in favor of the Society and its operations, how would the work advance, how would "the desert rejoice and blossom as the rose," until

the world should look with admiring approbation on the grand results achieved.

From the preceding facts and reasonings, we think, it is manifest that the free colored people ought not to oppose colonization. That they should do so is matter of astonishment. Sometime since the inhabitants of Liberia addressed a letter to their brethren in this country, in which, after giving the reasons why they were contented in their new homes, and exhibiting the privileges and advantages which they enjoyed and which were held out to all others who would come there, they add: "Judge, then, of the feelings with which we hear the motives and doings of the Colonization Society trauced, and that, too, by men too ignorant to know what the Society has accomplished; too weak to look through its plans and intentions; or *too dishonest to acknowledge either.*" Though we should not probably use as expressive language as that, yet we can sympathize in the feelings which prompted it.

It is not a part of our design, at the present, to refer to the condition of the free colored people in this country, and therefrom to draw any argument in favor of Liberia. We however cannot withhold the expression of a reflection or two which have arisen in our minds in view of the treatment which the "RANDOLPH NEGROES" have lately received in Ohio. We call the abolitionists and the colored people to record that it

was neither the spirit nor the operation of colonization which opposed their settlement in a free State. It was not colonization men who drove them back. We have not, to the best of our recollection, received a dollar from those counties for years. While, therefore, we know that colonization stands pure and stainless in this and similar cases, we are compelled to admonish the colored people, that continued trouble, depression and degradation awaits them in this country. In vain and for nought do they spend their strength in resisting the tide of public sentiment and public industry and enterprise, which will not cease until they are crowded out of every lucrative employment in the country.

What has been the result of their resistance thus far? Have they gained one single point for which they have been contending? Have they put down one particle of the prejudice against them? Are they any nearer equality of right and intercourse than they were years and years ago? Why, look at the facts. In no State have they been more determined, made more vigorous efforts and been more sanguine of success, than in Ohio. And what has been the result? Let the treatment the "Randolph negroes" have received, tell! Let the fate of a company taken from Western Virginia into one of those fiercely abolition counties in Ohio, where such opposition was made to their settling, that the person who had them in charge, left them in

the public road at midnight and fled, tell! Let the law passed originally in consequence of the excitement created by them in the State, and ever since retained upon the statutes despite all their efforts to have it annulled, making it almost impossible for them to come from any other State and settle in Ohio, TELL! Where are the evidences of their advancement? If, in the last fifteen years, all their zeal and public meetings, and publications and societies, have not been sufficient to retain them in as good a condition as they were before, how long will it take, and with how much zeal and labor, to advance them to that thorough equality with the whites which they claim as their right?

In illustration of this inquiry, there is one (very interesting? to them, doubtless,) fact to which we would call their earnest consideration. It relates to the wide distinction between a *run-away slave* and a *free negro*. The one is an object of interest and feeling, who meets with sympathy *all the way to Canada*. The other is nothing but a "*poor negro*," not fit for good neighborhood, *any where in Ohio*. The run-away slave has but to tell his story, and the door is opened to him for shelter by day, and at night he is brought on his journey! The free negro may struggle for himself, if he is *in* the State and cannot be driven out, and if he is *out* and wants to get *in*, he may do it if he can, but at his peril! The run-away slave is pa-

raded about at public meetings in the North and in Europe, while the free negro has no such marks of honor and respect shown to him.

It is wonderful that the free colored people of Ohio have never thought of this great difference between themselves and those whom *they* consider not half as good as themselves, who do not, in their estimation, belong to the "first circle" at all! Or if they have thought of it, strange it is that they have not attempted to account for it. Would it not be well for them to inquire whether the whites would make as many sacrifices to help on the run-away slaves if their destination was not *Canada* but *Ohio*? Would the same sympathy be felt and shown for them, if they were to settle down in any one of the counties along "*their underground rail-road*," as they have been pleased to term it, and compete with the laborers already there? There can be but one reply made to these inquiries. How much of the feeling for the run-away slave consists in *spite* toward his late *master*, we will not pretend to say. One thing is awfully certain, those who are already free, and out of danger, fare infinitely worse than those who are just escaping from slavery. We lately knew a free family, on their way to a free State, where only they could remain free, in utter want and suffering, and not a particle of assistance could they get from the avowed and determined friends and helpers of the run-away slave. Coloniza-

tionists actually had to relieve their wants and help them to their desired home. In the name of humanity we demand the reason for this difference! We demand to know what is the value of that sympathy for the colored man, which fails whenever his interests come in contact with those of the sympathiser? And in view of these facts, what hope is there that the people of color, now called *free*, will ever, in this country, attain the rights and privileges which they are now struggling for and demanding? How is it possible for them to dream that they can ever enjoy a comfortable, a safe and quiet *home* in this country, and possess that share in the management of public affairs, which alone can make them feel and act as men and as citizens?

We had written thus far, when the last number of the *Journal* of the Maryland Colonization Society came to hand, and stopping to look over its pages, our eye lit upon the following article which is so apposite to the subject in hand, and so well and forcibly expressed, that we insert it entire. It shows that *they* and *we* have been thinking of the same things, and have come to the same conclusions:

PROSPECTS OF COLORED PEOPLE IN THE FREE STATES.—“*John Randolph's Slaves*.—The citizens of Mercer county, Ohio, are objecting to the project of a settlement there of John Randolph's negroes. The excitement among them is high, and it is said that force of arms will be used if necessary, to prevent it.”—*Public Papers*.

Now it strikes us, that the above speaks about as plain as common preaching, that the free colored people of these United States are not exactly *free*, to make a home where they please, and we think they will begin to have a *realizing* sense of this by-and-by.

The colonization of these people on the Coast of Africa was predicated upon the presumption—upon the *fact*, that they never can enjoy civil, political and social freedom and equality in contact with the Anglo-Saxon, or any branch of the Caucasian or white race, inhabiting this continent; and for this, the colonizationist has been denounced as being inimical to the colored race, as being actuated by a desire to expatriate and banish them to a distant land. They and their false friends, the abolitionists, declare that this feeling of opposition to their advancement in this country is fostered and kept alive by the colonizationists, in order that they may be forced to emigrate. What can be more absurd than such an assertion? What have the colonizationists to gain by giving their money to carry people to Africa, and building dwellings, school-houses, churches and other public buildings, for their use? What special emolument will accrue to such men as McDonogh, Goodwin, Wilson and others, for liberating their slaves and sending them to Africa? How can the acts of such men, giving up their property as they evidently do for the benefit of the colored race, instigate the masses of the laboring white population to protest against the peaceful settlement of liberated slaves from Virginia in the State of Ohio, on soil purchased by their own funds? Just examine into the facts of the movement as noticed in the above paragraph, and we will venture to say that not one in twenty of the people protesting against the admission and settlement of the slaves,

were friends of African colonization. Such acts spring not from colonization, or any other factitious influences;—they come from a deeper source—from the unalterable laws of our nature. On terms of equality two separate and distinct races never did nor can inhabit the same soil without amalgamation. And will the white and colored races amalgamate in this country? That black man who was beaten nearly to death and driven from his home in a free State a few weeks since, for marrying a white woman, does not think they will soon.

We should think, that acts like that of the citizens of Mercer county, above quoted, continually repeated in the free States, would have some influence upon the minds of sensible, reflecting colored people. We should think they would inevitably be forced to acknowledge that the position, taken by the colonizationists, is the only course of true friendship for them—that their frequently reiterated assertion, that there is, and can be no secure and permanent home for them in this country, is the truth, although perhaps an unwelcome one; and we trust the faithful wounds of the friend will yet be more acceptable to them than the kisses of the deceitful enemy.

We have lately received a letter from an esteemed correspondent in Ohio, in which he says, "There is a very prevalent prejudice among our colored people against the noble enterprise of colonization, and it seems almost impossible to induce them to attend to its claims. *A colored Baptist preacher of our city prays God regularly that he may never be convinced of the righteousness of African Colonization!*" We shall take measures to put this number of our Repository into his hands.

But we have no expectation of convincing him. We should consider his case almost hopeless; entirely so, were it not that we have known some just such as he, have their eyes opened and made to feel the truth and to act under its power. He may yet live to be "convinced even against his will," by a process not at all agreeable.

The last accounts which we have received of the prospects of the "Randolph negroes" inform us that some of them had been allowed to remain about Troy and Sydney—that the others were to be scattered along the canal, wherever they could find a farmer who wanted hands, a mechanic who wanted "a boy," or wherever they could be "*stuck down*" in little squads, or broken fragments of families! What a prospect for them! What a dashing with bitterness all their hopes of freedom! They have been born on the same plantation, accustomed to associate with each other, have constituted, as it were, one family, and have been cared about, and provided for, by others. Now they are driven from place to place; they are separated from each other; a few of them, out of sheer pity, are allowed to remain *here*, a few of them are sent *there* because some one wants their labor; their children are scattered about, with no possibility of their being educated, or ever rising to any thing above what their parents are; and all that seems to be desired of them is that those who have allowed them

to stop, may get as much out of them as possible, and all that is feared, is that they will ultimately become a *tax* to the county! It is difficult to imagine any situation more degrading than this! And yet this is *freedom*, in a *free State*! Let any one contrast it with what would have been their condition if they had gone to *Liberia*, and he cannot fail to be convinced that colonization is the true friend of the colored man.

It may be, that some one will be disposed to say, that only in *Ohio* could they have met with such treatment. That other northern States would have been more kind to them. Perhaps it would have been so; but we confess we have our doubts. It is a fact that none can dispute, that wherever the colored people at the North live together in large masses, there are constant feuds between them and the whites. It is a fact, that nowhere are they cherished and encouraged, unless they can be made thereby a convenience and a help to the whites. It is a fact, that whenever they enter occupations in which they must necessarily come in competition with the white laborers, they are soon crowded out and shoved off. Look for example in the city of New York. A few years ago, a vast body of the laborers there were colored men. Now where are they? Who can find a dray, or a cart, or a hack driven by a colored man? Where are the vast majority of colored people in the city? None can deny that they are sunken much lower than

they were a few years ago, and are compelled to pursue none but the meanest avocations!

And now let it be remembered that New York is a place that claims to feel and do immensely for the *slave*. What do they feel and think of the *free negro*? Let it be remembered too, that this process of depression has been going on at the very same time that all their societies have been organizing, all their publications issuing forth, and all their energies taxed for the benefit, as they say, of the colored race! At the same time that the colored people have themselves been *asserting* their *rights*, demanding to be elevated, claiming equality of privileges, and resolving not to rest until they enjoyed it, they have been actually losing the station and prospects which they had, and sinking into meaner occupations and less lucrative employments! Where is all this to end?

The day is undoubtedly coming when every desirable business in this country will be entirely monopolized by the whites. The rapid increase of our population, the immense inflow of foreigners, who must labor or starve, and who know how to labor to advantage, and whose labor and time are vastly more valuable than colored people's, give strong proof that the day is not far distant when the whites will absorb every thing, and for their own comfort and safety, aye, for their own subsistence, the colored people will be obliged to seek some other country.

This result may not be for years, but it must come. It is as fixed as destiny. Premouitions of its approach are now given in every city in the Union. There population throngs, laborers are abundant, and *white* labor is rapidly driving out all colored labor. This process will certainly go on until the result will be the entire exclusion of the free people of color from every honest and honorable means of a livelihood.

We would anticipate this result, and prepare a home for them; we would have them aroused to the reality of its approach, and take some steps to save themselves and their children from the certain wretchedness and degradation which awaits them. It is a sublime, a glorious thought, that there is a land they can call their own, where natural causes will exclude their rivalry, and where every thing combines to enable them to recover themselves from the ruin of generations, and to exhibit to the world the spec-

tacle of a free and happy republic of colored men, on the coast of Africa, having emerged from their load of misery, and made unspeakable advancement in all the arts of civilized life and refined society!

It is therefore with a confidence which has no check and no faltering, that we advocate colonization as the only practicable remedy for the ills which at present betide the colored race. And whether they think well of it or not, is a matter of no consequence to us, so far as our duty is concerned. Another generation of men must come upon the stage, before the end will be of the mischievous influence which has been exerted upon them by those who have cried "peace, peace, to them, when there was no peace." But a time will come, when they will set a proper estimate on the labors which colonizationists have performed for the improvement of their social, moral and political condition.

Views of Liberians, entertained by some of their color in this country.

WE would call particular attention to the following article from the Maryland Colonization Journal, as illustrating and enforcing many of the views taken in the preceding article:

"BLACK DIGNITARIES.—There are two colored governors (?) in Liberia: Buchanan at Liberia proper, and Rusworm at Bassa Cove. They are, in fact, more the agents of a Society, than the Executives of respective provinces."

We copy the above short, disconnected paragraph from an exchange paper, and *what* paper, we defy any dyed-in-the-wool brother Yankee to guess—the first time trying. It is hard to conceive of an editor so ignorant, as to couple so many mis-statements in the short space of seven lines, and at the same time base enough to give such a gratuitous, unprovoked left-handed fling at the officers of the Liberia colonies. It can be supposed to emanate only from some pure

slavery disciple of the Darwin school, who maintains the opinion that the colored race is but a connecting link between the human species and the quadruped. It must be considered a mere passing scornful kick of the high-born Carolinean at the poor nigs, on seeing them presumptuously paraded before the public with titles, by the colonizationists. But not so, the above precious morcean comes from the pen of the colored editor of a paper called "The Mystery," published in Pittsburgh—at least it appears in the columns of that paper as an editorial, spaced and without quotation. And why, it will be asked, should a colored man be disposed to sneer at honors bestowed upon others of his own race? The writer perhaps can answer better than we. We only know that the most intelligent colored men that we have come in contact with in this country, are disposed not only to declaim against and abuse the Colonization Societies, but to slander, vilify and injure their brethren who have seen fit to emigrate to Liberia. We blame no man for not emigrating or for opposing the scheme of African Colonization, if he can do so after a fair examination of its merits; but those who take it upon themselves to denounce the Society, to injure the colonies and dissuade the more ignorant from emigration, without having fully ex-

amined the subject, and making themselves well acquainted with the character of the colonies, and the actual condition of its inhabitants, assume a most fearful responsibility, and sooner or later will come to a heavy reckoning.

The writer of the above paragraph must be either an ignoramus or a wilful slanderer of his own race—probably a little of both. Had he given himself the trouble to obtain any information concerning Liberia, he would have known that "Buchanan" was a white man, and that he died some four years since; that "Bassa," including the "Cove," is one of the counties of "Liberia proper;" that "Russworm" is governor of "Maryland, in Liberia," some three hundred miles distant from "Bassa." He would have known that the colored governor of "Liberia proper" is invested with more plenary powers than any governor of a state or territory under the American Government, and that the legislature of the colony have full power to make and repeal all laws, regulating the internal affairs of the colony, and its foreign relations. Had he been accustomed to peruse a file of either of the Liberia papers, he would have found little of idle gasconade or malignant aspersions, and we would recommend to him some little honest, candid investigation of the subject.

#### Late from Liberia.

THE barque *Chatham*, which was chartered by the New York Colonization Society to carry supplies to Liberia for the "Pons recaptives," returned to the port of New York on the 8th ult. She left Monrovia on the 30th of June. The following extracts from the letter of Gov. Ro-

berts, and the extracts from the Liberia papers, on another page, contain all the intelligence of interest:

GOVERNMENT HOUSE,  
Monrovia, June 25, 1846.

SIR:—I am happy to be able to inform you that the commissioners, despatched not long since, of which you have been advised, to treat with



the natives for territory, have succeeded quite as well as I had any reason to expect, indeed, beyond my most sanguine hopes.

I have the honor herewith to transmit to you copies of deeds for ten tracts of country purchased from the native chiefs; commencing at the south-east termination of our purchase from the Blue Barra tribe, and extending along the coast about eighty miles, embracing all the territory, except Setra Kroo, lying between Little Kroo and Little Sestors inclusive; also eight miles of sea-coast, farther north, embracing all the Tassoo and Baffoo Bay territory.

In the package with the deeds you will find account of sales of the merchandise received by the Roanoke for the purchase of territory, excepting eight hogsheads of tobacco, still remaining on hand. Also account current, showing the manner in which the proceeds have been disbursed. You will perceive that we have exceeded the amount of sales about ten hundred and ninety-eight dollars, and stand pledged to certain chiefs in the sum of four hundred and seventy-two dollars.

I feel pretty sanguine, that with the twenty thousand dollars, we shall be able to secure all the territory we need. I am, at present, more concerned about New Cesters, Trade Town, and Setra Kroo, than any other points along the coast. The slavers at the former, and foreign traders at the latter places, are doing all in their power to arrest our negotiations with the natives.

We shall, however, no doubt, succeed; though we may, in consequence of such interference, have to pay a pretty round sum. Grand Cape Mount we must also have, if practicable. I hope after the arrival of the next vessel with supplies, soon to be able to give a good account of our doings.

By the barque "Chatham," which arrived here on the 8th inst., I had the pleasure to receive your favor of April 24th, also a copy of your communication of March 27th, the original of which you forwarded via England, which, by the way, has not been received.

The Legislative council will assemble in Monrovia on the 13th proximo, to consider the resolutions adopted by the Board of Directors of the American Colonization Society at their last meeting, touching the sovereignty of Liberia.

I think, sir, no fear need be entertained by our friends in the United States, in regard to the possibility that the people of these colonies may, at some future time, be coaxed into a dependence on the British Government; or that any difficulty is likely to arise between the colonists and the Society in regard to sending emigrants to the colony. I believe the citizens of Liberia are determined to maintain an independent government; and will encourage emigration by every means in their power.

Mr. Ware has opened a school at Kentucky, according to instructions received from Mr. Cowan by the "Rothschild," for the reception of native as well as American children, and has in attendance a goodly number of each class. His health, however, is still feeble, and will not allow him to devote a great deal of his time to the school. I shall forward his receipts as directed.

I have noted your remarks in regard to the provision made for the education of the children and youth landed from the "Pons," and shall call the attention of the Legislature to the subject. The gentlemen appointed under the law, to look after the welfare of these apprentices, are men of character and firmness, and may be depended upon for the faithful discharge of their duties.

Mr. Marville Smith, from Shawneetown, Illinois, who came to the colony in the "Mariposa," is living and well, and I think has lost none of his family; he received a letter from his friends by the Chatham, and will, I presume, return an answer by this opportunity.

Mr. Whittlesey's letter is received. I have not time to write him by this opportunity. Will you please inform him, that I shall be happy to serve him in any way in my power, and at an early day will endeavor to make some collections in natural science and forward them to Professor St. John, Cleveland, Ohio.

The emigrants by the "Roanoke," are getting along pretty well; fifteen of the whole number have died, mostly children, the remainder may be considered out of danger, though some of them are suffering with chills and fevers, which will perhaps follow them through the rainy season. Those by the "Rothschild" are also doing as well as could be expected. All have had a first attack of fever, six have died, two very old women, two children and two young men,—the others are convalescent and likely to do well.

Rev. Mr. Hoyt has prevailed on my brother, Henry, to accompany Mrs. Hoyt, who is in bad health, and returns in this vessel to the United States. Can it be arranged, sir, for him to remain in the United States a year, to complete his studies, and attend one or two courses of lectures? Any service you may render him will be thankfully acknowledged by me, and I will see that the Society is reimbursed any amount you may spend on his account, for the accomplishment of the object stated above.

You shall hear from me by the first opportunity after the meeting of the Legislature.

I am, sir, respectfully,

Your ob't servant,

J. J. ROBERTS.

Rev. Wm. McLain,

Sec., &c., *Am. Col. Society.*

P. S. Accompanying, I send you the original of one of Capt. Newton's letters. He has placed copies of it in the hands of all the chiefs in this part of the coast. Happily, Capt. Newton has been recently transferred to the South coast, and his place supplied by a commander I think more gentlemanly.

[From the Liberia Herald.]

### Liberia and the British.

H. B. MAJESTY'S SLOOP LILY,  
*Off Grand Bassa, 28th March, 1846.*

GENTLEMEN:—I have the honor to acquaint you that a representation has been laid before the British commodore and senior officer in command of Her Britannic Majesty's vessels on the western coast of Africa, that certain parties under the government of Liberia have lately purchased, and are about to possess themselves of certain Trade Towns the property of British merchants legally transferred to them by a deed of agreement.

I am directed by my commodore to give intimation to the local authorities that they must refrain from any improper act towards British subjects or their property, or else be prepared to incur very serious consequences.

I have the honor to be, gentlemen,

Your most ob't servant,

H. NEWTON, *Com.*

*To the Local Liberian Authorities,  
Grand Bassa.*

The above is a copy of an extraordinary document received by Governor Roberts a few days ago from the

superintendent of public affairs at Grand Bassa. The document speaks for itself; but it will not be deemed improper to submit a few remarks upon it. We say nothing of the discourteousness of the communication—as those only can expect to be treated with politeness and comity who are prepared to repel insults. The vagueness and indefiniteness of the charge of a crime for which “the local authorities” are premonished to “be prepared to incur very serious consequences” is what demands attention. Unless “British merchants” will point out “Trade Towns” which have been “legally transferred to them by deeds of agreement,” we see no way how the “local authorities” can, should they ever wish to make a purchase of the natives, avoid incurring these “very serious consequences.” It is not to be supposed for a moment that the “local authorities” would purchase territory knowing at the same time that it had been ceded to “British merchants;” especially as some of the guardians of their persons and property have manifested so eager a desire for a pretext to exterminate us. If the natives deceive the “local authorities,” and sell them “Trade Towns” which they had previously “transferred to British merchants by a deed of agreement,” the fact of a prior claim has only to be made known and the “local authorities” will not wait to be driven by a menace of “very serious consequences” into a compliance with the claims of reason and justice.

Commodore Jones, as well as the British Government, may rest assured, that nothing is further from the “local authorities” than an intention to commit any “improper act towards British subjects,” or the subjects of any other government; and we trust therefore that we will be permitted to hold our lives by a tenure some-

what stronger than the mere absence of a charge by petty British traders.

Another feature in this singular communication deserves remark, and that is, the precise direction in which the threat of devastation and extermination is pointed. It is the “local authorities” who are to be the victims: and by local authorities in this connection we are unquestionably to understand the people of these colonies. They are to feel the full force of all the wrath which a petty trading jealousy can conjure up. But wherefore? Neither the “local authorities” nor the people of these colonies have recently purchased any of these “Trade Towns, the property of British merchants, legally transferred to them by a deed of agreement.” All purchases have been made by order, and with the funds, of the American Colonization Society in Washington. Now if there be any aggression in the premises, surely they, and not we, are the aggressors, and at them the coarse threat should be levelled. It will not be disputed that the Society have an equal right with others to make purchase of “Trade Towns,” and if subsequently it should be proven that these “Trade Towns,” had been previously “legally transferred to British merchants by a deed of agreement,” we feel confident, their high and chivalrous sense of honor and sacred regard to justice, would induce them to yield at once to the superior claim.

To conclude, it would savour more of a pacific design and a desire to preserve a good understanding, if those who claim parts and points on this coast would mark them out by some well defined and obvious boundary, and *exhibit* and *substantiate* their claims thereto. Then if the “local authorities” should interfere, there would be some show of reason for the buccannering threat of “very serious consequences.”

## Interesting Letter from a friend in Georgia.

REV. WM. McLAIN—*Rev. Sir* :— I want to know whether, by the books of the Colonization Society, my name is found as a subscriber in arrears to the Repository, and if so, for how much, that I may as early as possible, send the subscription money due.

My friendship for and sympathy with the colonization project is ardent and sincere. From circumstances I have been unable to assist it as I would. This I know, is no comfort to you or the Society. Allow me, however, to make some *necessary* strictures on the management of the concern, which I do by way of friendly advice, which may be adopted or rejected according to their validity or invalidity.

The Society does not appear scrupulously *economical*, such as the times in this country and the extent of its possible business, with so little funds, would seem to warrant! (1) Thousands of emigrants are *waiting on their oars*, for a start to Liberia, if at the Society's expense. Numbers are in slavery still, because the Society cannot now send them—and their owners consider freedom enough without additional gifts. At the same time the amount for carrying over emigrants, (each, about thirty dollars, and not under, together with a maintenance for six months on that coast—which is in proportion to the luxury or the frugal subsistence allowed,) must make colonization somewhat more expensive, I fear than the *means* or willingness of making donations in America, could well afford to any thing like expedition. (2.)

As the design, while in operation cannot be a *gala* to the colonists, any more than emigration hither from Europe was in primitive times, or *now can be*, nothing but the most

rigid husbandry and economy is so indispensable for your operations! I think fifteen dollars per head for those who have been slaves, and proportionable cheapness of living when acclimating, necessary also to *health*, amply sufficient for the plans of an association of men, whose benevolence is dependent on eleemosynary aids. All novel movements are trying occasions, and luxury or any approach to it, cannot have toleration until the colonists from the soil or by trade create abundance for themselves. Always bear this in mind.

It does appear from the pages of the Repository, that the colonists cast lingering looks, too, much more than necessary, towards the parent Society. That they should after the six months' acclimation learn to *depend on themselves*, and set with vigor to improving the resources of a fertile soil, is a maxim vital to Liberia. Nor does this seem to be all. The colonists—while they esteem the Society as an exchequer, too often seem to harbour inimical feelings towards their former masters, or the white people generally of England or this country. Having so long been under domination here, they call their colonization a refuge from audacious domination, (3) forgetting that from our people they derive, by donations, so much nourishment; and that even as a matter of slavery, the whites, by bringing them over here, rescued numbers of their fathers from the murderous knives of their Pagan countrymen, (4.) At least now a wise feeling would admonish the people of Liberia to hold their white brethren in greater esteem than they do; for merit after all can be found to have attached as an heir-loom to the whites, who are now pondering upon building a great republic for

them—and to ensure which *they* must be men of sense and affectionate hearts, entirely void of those disreputable feelings that lead many of them to acrimony!

This behaviour on the part of the citizens of Liberia has neither the excuses of religion nor philosophy. It nearly caused the abandonment of a British philanthropist, as we see by his letter published months ago in the Repository. It causes some that were friends to pause in this country. A contrary, *prayerful* and amiable spirit is the most politic course,—the more so in a climate, whose resident physician asserted is of an irritating tendency.

But a blundering manner of treating on the history of the Africans is calculated to elevate colored pride: and as pride is sin—and “sin a reproach to any people,” men thus flattered at the very outset of their process of reasoning, cannot but think or reflect with a confusion void of true philosophy,—and to hold in disdain those from whom they expect nutriment, as a *right*. I allude to the oft-repeated remark that negroes rocked the cradle of science in Egypt—that numerous, also, of the fathers of the primary church were Africans—without specifying the color of the rockers of that cradle, or of Cyprian himself, the father. That *all* the ancient Egyptians were black or colored, we have no historic data to conclude. Even that letters were first invented in Africa we have as little authority to assert. We know with accuracy that the first inhabitants of Egypt were a mixture of all colors. The ruling dynasties, rather white—and we know that the fact of the fathers being some of them native Africans, is no warrant for concluding them negroes. Remember the Northern Vandals subjugated

and peopled the Northern coasts of the Mediterranean long before the days of those fathers. (5.)

What would I influence? Not the depression of the black man. I am too much his friend to desire his wanton humiliation, or low estimation of his kinsmen. But this I would do if permitted: infuse a rational conception of things in minds that might then bear hearts rife with the seeds of a pure and Christian humility, confiding in God and trusting that their white brethren are desirous of meting out to them the fullness of their aid, justice and reparation.

Let the Liberian colonists move on in the even tenor of their humble way to the attainment of an independent nationality. Inflate not their imagination with the idea that all the literature of the whites is due to them or to their ancestors! It would prove a spoliation or drawback of the whole concern. It can continue to be sustained by the charity of those who know in what estimation they and their relations are held by the recipients of their donations.

If Gov. Roberts *did* indeed, untouched by the adding or *correcting* hand of some white friend, write the Message to the Liberian Legislature, touching her independence, it goes a great way to the credit of the colored race. (6.)

I should, for the benefit of Liberia, like the Repository to include this letter, or parts of it—and should be happy to see your commentary. Liberia is yet a suppliant before the world; especially before our country. How much more nicely important for her citizens to be *prudent* in all their declarations!

Yours, very respectfully,

JOHN J. FLOURNOY.

Farm, (nigh Athens,) Georgia,  
July, 1846.

## REMARKS.

(1.) Whatever may be the *appearance*, we believe that a *thorough* examination of the receipts and expenditures will convince any one, that the committee do exercise the most rigid economy. This is their intention, and their endeavor. They know how limited are their means, and how immense is the work to be done, and they strive to act accordingly.

(2.) The average expense of a passage to Liberia, in which every thing is found, may be put down at \$30. If the company is large, and vessels are not in demand, and one can be gotten cheap, the expense can be reduced considerably below that. We would rejoice to be able get them carried to Liberia cheaper. As to their maintenance there for six months, if they have not the means of supporting themselves, it is indispensable that the Society should assist them. It would not do to throw them into a new country, where they must necessarily be more or less sick, during the first six months, and leave them to struggle for themselves. We should rejoice if we could support them on \$15 each, but it is impossible. It cannot be done. There is a difference between the price of living in this country and in Africa. We do not support them after the first six months. Then they must work or "not eat."

(3.) By reference to another article in this number, it will be seen that *we* consider colonization a re-

fuge to the colored man from the ills which now beset him in this land. We think a little gratitude on their part to the whites for the noble scheme and the sacrifices made to carry it forward, would be very becoming on their part.

(4.) If our correspondent intends to say that they owe a debt of gratitude to the people who brought them to this country, and enslaved them, we must differ from him. The gratitude is all and alone due to Him who has made even the wrath of man to praise. Had those who kidnapped the Africans been actuated by no other motive than *their* good, wishing to bring them to this country to civilize and christianize them, the case would be different. The good of the African entered not into their calculations. Their aims and ends were all supremely selfish, and the means used were horribly outrageous. God has overruled all things so that many Africans in this country have been elevated in the scale of being, and there is through them a hope of enlightening the whole African continent. To do this work, the *whites* make many and great sacrifices. It is to be feared that but for them, it would not, could not be done. If our correspondent meant that a suitable remembrance of this fact became the colonists, and that however others of their race had been greatly wronged by the whites, they had received many marks of favor and many substantial blessings, and therefore they ought to cherish a suitable

feeling of respect and esteem for the whites, we agree with him.

(5.) There is here a wide field for speculation, but we do not design at present to enter it. We are disposed to think that if the colored people were inspired with a little more *self-respect*, both in this country and in Liberia, it would be of much advantage to them.

(6.) We know that many persons have denied that Gov. Roberts has written his messages—and we have been accused of retouching his despatches ere we publish them in the Repository. But all such insinuations and surmises are entirely gratuitous and without the shadow of foundation. We publish, without any alteration or amendment, all the despatches and letters which we publish from Liberia. We do not always publish the whole of a letter; as many things are often of no public interest; but what we do publish is

precisely as *they* wrote it; and there are no whites there to write it for them.

Gov. Roberts is not the only man in Liberia who can write well. Any person who reads the Liberia Herald will find many articles in it as well written as any body could write them. They would do credit to the columns of any newspaper in our country.

Now it is to be remembered that these men had not been educated as *we call education*. They have not enjoyed the advantages which every white man in this country enjoys, or may enjoy. They went to Liberia uneducated. They have had to make their fortunes there against enormous obstacles.

Considering all these things, that Liberia is what it is, should be considered matter of praise to those personally engaged in it, and of credit to their race.

[From Africa's Luminary.]

### Africa.

AFRICA is, on many accounts, a noted portion of our globe. It is the most extensive peninsula; being nearly 5,000 miles in extent north and south, and little less east and west. It contains about 12,000,000 square miles, and its population is variously estimated at from 60,000,000 to 100,000,000, mostly sunken in the lowest depths of barbarism. It is styled in Scripture the "land of Ham," doubtless because, at the time it was thus designated, his descendants were its principal, if not its only inhabitants. It has been and is still, distin-

guished for cruelty and oppression. Many persons in Christendom, who are theoretically disciples of Him whose teaching every where breathes benignity and love, seem to suppose themselves licensed to perpetrate the most unheard-of cruelties, almost peculiar to the African slave trade, because of the curse pronounced upon Canaan the son of Ham;—which runs thus—"Cursed be Canaan; a servant of servants shall he be unto his brethren." But upon no principles of fair interpretation can this be made to approve of, much less

justify involuntary servitude. It undoubtedly had reference to times long since passed—the period of Israel's national prosperity. It is a scriptural and historic fact that most of the seven nations of Canaan were descendants of Ham. Those of them who obstinately refused to give up the possession which God himself had long before ceded to Abraham, his friend, and to his posterity, were destroyed; while others, like the Gibeonites, became voluntary servants, or literally "hewers of wood and drawers of water." In that way it has been fulfilled; and the example given, shows how it might have been fulfilled voluntarily.

There are, however, as great varieties among the nations inhabiting this quarter of the world as any other of the same extent. In addition to the descendants of Ham, it is inhabited by descendants of the Romans, Phœnicians, Vandals, or Arabs, Abyssinians, Egyptians, Moors, &c., all distinct races.

Egypt has been considered not only a land of fertility, power and wonders, but of science. It was there where the famous Alexandrian library was burnt.

This is the land of Carthage, for a long time the successful rival of Rome, probably of Troy, though she has received such an entire overthrow, that it is, and may remain, a subject of doubt whether she was situated on the coast of Africa or Asia.

It is supposed that one of the disciples of Philip, the evangelist, successfully introduced the gospel into Abyssinia, where a diluted form of Christianity still remains. The African churches were remarkable for their adherence to the simplicity of the gospel. While other churches sought for their bishops, the imposition of the hands of the bishop of Rome, or some other popular prelate; the presbyters of Alexandria refused all foreign interference, and for 200

years in the early ages of the Christian Church, were governed by bishops consecrated by the imposition of their own hands.

This is the country of St. Augustine, one of the most eminent of the early Christian ministers, for his erudition, piety and industry. His praise is in all the churches. The country of Tertullian, the most voluminous writer of his age, and one of the most able defenders of "the faith once delivered to the saints."

Notwithstanding these and other instances, a very lamentably extensive prejudice exists against the African race. "They are inferior in their natural capacity," it is affirmed. Suppose it be admitted. What then? Must they be forever tantalized with it; neglected, oppressed and enslaved? Should they not rather excite our commiseration. But that they are *naturally* inferior, may be fairly doubted. "Hath not God of *one blood* made all the nations of men to dwell on all the face of the earth?"

"Have we not all *one father*, even God?" Their apparent inferiority is unquestionably the result of circumstances, not of the peculiar conformation of the head, as the phrenologist, with his materializing theory, would have us believe. A late writer remarks—"The low state of the arts in Africa, and the barbarism that so generally prevails in it, have been variously accounted for; and perhaps we are yet without the means of coming to any satisfactory conclusion in regard to either matter. But it would seem that the first, or the low state of the arts, is mainly attributed to the climate, which supercedes the use of many articles indispensable in regions more to the north and south. Manufacturing industry is principally devoted, in European and Asiatic countries, to the production of articles of clothing; but where clothes are an incumbrance, and most of the



people are satisfied if they have a piece of coarse common cotton stuff to wrap round their middle, it would be absurd and contradictory to expect that this great department of manufacturing industry, and its many dependent and subsidiary arts, should make any progress. The agriculture, too, of the greater part of Africa is exceedingly unfavorable to the development of a spirit of enterprise and invention. The seasons differ but little from each other; and in those tracts not condemned to perpetual sterility, that is, in the tracts watered by the periodical rains or by the overflowing of the rivers, the rudest husbandry is sufficient, the heat of the sun operating on the moisture of the soil being all but enough to produce the most luxuriant crops. The houses, too, in tropical climates, may be constructed at comparatively little expense: and, except for the cooking of victuals, fires would be a nuisance. It is idle, therefore, to wonder at the backward state of industry in Africa. It would be as reasonable to expect to find a manufactory of freezing-machines at the North Cape, as to expect to find extensive cloth-factories in Nigritia."

The same writer elsewhere remarks that—"Many of the negro nations have made considerable progress in the necessary and useful arts; a progress which it may be safely affirmed, greatly surpasses that made by any native nation of America."

Africa is classic ground. What is more thrilling than reminiscences of the temple of Jupiter once situated on an oasis of the desert? Of Carthage, the seat of the Trojan war. Of Egypt, the garden of the world, and the field where Jehovah not only gave frequent and demonstrative evidences of his superior power over her gods and demigods; but of the superiority of *his servants* over them. There he showed his wonders in the land of Ham.

But what adds greatly to the interest of all the foregoing considerations is, that this is particularly the field of unfulfilled prophesy. Not only is it embraced in those general scriptural declarations and promises which relate to the conversion of the whole world; as "thou shalt give the *heathen* to thy son for his inheritance," &c., but definitely. It is understood that Ps. 68, 31, refers to the future conversion of these nations. "Ethiopia shall soon stretch out her hands unto God. Sing unto God ye kingdoms of the earth: O! sing praises unto the Lord." The term Ethiopia is compounded of *blackness* and *heat*, and therefore may be considered as not only applicable to that part of Africa lying directly south of Egypt, but other parts to which blackness and heat are predicable.

Finally, Isaiah 45, 14, is a strongly figurative description of the future conversion of Africa. "Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, surely God is in thee: and *there is* none else, *there is* no God."

Shall then Christian nations cease their efforts to suppress the slave trade, not from the principal of *sympathy* only, but because they are objects of God's peculiar care?

Shall the friends and patrons of the missionary cause, yield for a moment to discouragement because all has not been accomplished which they in their ardour could desire; or has not been accomplished in the same way or time they had expected? Nay, let them rather cast into the treasury of the Lord, and prove him now herewith, and see if he will not pour you out a blessing which there shall not be room enough to receive.

Shall we who have the honor of being the messengers of the churches, and who are now in the field of strife, consider the battle ours, and not the Lord's? and because we have been foiled in a few instances in our contests with the powers of darkness, perhaps as a reproof for our unfaithfulness, or a trial to our faith, yield the point and ingloriously flee, exclaiming, "I pray thee have me excused." No, in the name of God let us lift up our banners and cry "victory or death."

[From the New Orleans Protestant.]

### *The Religious Instruction of Negroes.*

WE proceed, according to our promise, to continue in this paper our abstract of the eleventh annual report of the Liberty County (Ga.) Association for the religious instruction of the negroes.

It is well known that the devoted men who are engaged in this work in Liberty county, are not content with the narrow limits of their society, or even of their State. They desire to excite an interest in the subject in all parts of the south and south-west: and for this purpose they endeavor to collect and diffuse, as widely as possible, information concerning the difficulties and encouragements, the progress and prospects of this good work. The position occupied by this association as the earliest and most successful pioneers in this enterprise, has drawn towards them the attention of benevolent and Christian men in different parts of the country. This has led to an extensive correspondence, by which they receive intelligence of the progress of the cause. The report gives us the sum of this intelligence in an extended review of the work in the United States at the present time. It says that the religious instruction of negroes has made remarkable and rapid advances throughout the southern and south-western States during the past year. The progress has been most rapid in those places which have enjoyed the reviving influences

of the Spirit of the Lord. For several years our country has been blessed with few revivals, but during the past year the southern and south-western churches have been blessed in many places. In Kentucky there have been some revivals, and in West Tennessee, and especially in Alabama and Mississippi have the churches been revived. During many of the meetings the servants were permitted to attend nearly all the services, and many were converted from this class. It is worthy of remark, that those congregations which had paid most attention to the religious instruction of the servants, shared most signally in the blessing of God.

The efforts in the cause have not been confined to any one branch of the Christian church. All have done something, and the interest seems to be increasing and becoming deeper and stronger. From records of the Episcopal church in most of the States, we see that the negroes have not been altogether neglected. In Maryland, nearly one-half of the parochial reports embrace baptisms, confirmations, marriages and funerals of colored persons.

In a few places special attention is paid to the negroes in the way of preaching and catechising. There are a few Sabbath-schools, one colored church in Baltimore, one colored candidate for holy orders, and one lay reader.

In Virginia, Bishop Mead speaks of confirming colored persons, and urges the claims of the negroes upon the faithful attention of the clergy. Dr. Johns also reports confirmations, and special services held exclusively for the negroes; in forty-six parishes we have records of baptisms, and in fourteen something special is done in the way of Sabbath-schools. Bishop Mead writes in a very recent letter:

“Many of our ministers show that their hearts are deeply affected with a sense of duty towards the negroes, by holding meetings on the afternoon of the Sabbath, either in the churches or at private houses. In some places Sunday-schools for their moral, religious instruction are sustained by members of the church.”

“I have been much gratified at the manner in which all my recommendations, whether to the conventions or to congregations, have been received. The large slave-holders are generally those who are most favorable to their religious instruction. In different parts of the State, little chapels have been built expressly for their use, where occasional services are held by the parish ministers, or some instruction given by masters or mistresses.”

In North Carolina, baptisms of colored persons are reported in nineteen churches. One rector has a Sabbath-school, and another preaches on week days on three plantations.

In the journal of the Convention of South Carolina, we have thirty-one parochial reports, and in every one there is special mention made of the negroes. Nine rectors preach on plantations in connection with their white charges: twenty-two have colored Sabbath-schools and classes of instruction. Ten missionaries are employed in this diocese, who labor in part or altogether for the negroes. There are 1,636 colored communicants; 930 children catechised by

the rectors; and 1,454 in the colored Sabbath-schools.

In Georgia and Florida some attention is given to the subject.

The Methodist church has 135,604 colored communicants in the slave States. Besides the attention paid to the negroes by the travelling preachers, there are 84 missionaries devoted to them in the south. The South Carolina Conference reports 16 missions; 210 plantations served by 22 missionaries; 158 white and 7,723 colored communicants; and 4,426 children under catechetical instruction.

The Baptist church embraces 100,000 colored members, and there is a rapid growth of feeling and action. There are ministers and laymen of great influence who are deeply interested in this good work, and who will not rest satisfied until steps are taken to improve the character of their colored membership, and to bring the gospel to bear more effectually upon all under their influence.

In the Presbyterian church, at almost every meeting of the Presbyteries and Synods the subject is urged upon the attention of the ministers and churches. The pastors in almost every church give a portion of their time to the colored people, and in many places Sabbath-schools are in successful operation. A number of missionaries have been appointed to preach to the colored people.

It is plain, from the mass of evidence furnished by this report, that the religious interests of the negroes are receiving more attention from the Christian community at the south than ever before. It is plain, too, that there is no serious obstacle in the way of a thorough, systematic effort to christianize the whole colored population. Many planters who are not professors of religion themselves, are not only willing but anxious that their people should have the advan-

tage of sound religious instruction. They know that they will have some kind of religion, and it is far better for all concerned that it should be the pure and holy religion of the Bible, taught by wise and competent white instructors, than the mixture of superstition and fanaticism which has too often taken possession of them for the want of proper teaching.

[From the Liberia Herald.]

*Farming in Liberia.*

WE have recently been on a tour to the upper settlements. The prospects there are truly bright and cheering. We can safely say there is four-fold more doing at this time in the way of farming than in any preceding year. The people appear to have awakened as from slumber and are straining every nerve to place themselves beyond the reach of want. Between some an active rivalry is going on. Friend Jameison, as usual, has the lead, but who is next to him it would not, perhaps, be modest in us to say. One thing, however, we may be allowed to say, and that is, we are following hard after, and are endeavoring to be beholden to none in the ensuing season. Not only are there some giving their whole attention to agriculture, but almost every one, even the mechanics and traders, who reside in this settlement, are planting or have planted portions of their farm allotments, sufficient, if not destroyed by some untoward circumstance, to provision their families. The most pleasing consideration in this movement is, that it will force the regular farmer to the cultivation of something besides what he has been accustomed to raise for home consumption. If the people continue what they have so well begun, in two years there will be no market here for cassada and potatoes. The farmer then will be forced to produce something else for exchange, and raise no more of the abovementioned articles than sufficient for his own use. Ginger, arrow-root, and ground

nuts, being the most prolific articles, will then demand attention, as they are of easy cultivation and always command a market. We think our people should pay more attention to the cultivation of fruits, such as oranges, limes, lemons, cocoa nuts, grapes, &c. Most of the whaling ships from America and Europe call at one or the other of the Cape Verde Islands to procure a supply of water and anti-scorbutic fruits. Such is the native poverty of those isolated rocks, and the danger of lying at anchor in their harbors, that nothing, we think, but necessity could drive them there. In addition, the water is said to be bad and very difficult to be procured. Now as we have as good a harbor as is to be found on the coast, Sierra Leone only excepted, and as with little trouble and expense we would be able to furnish at a convenient point any quantity of most excellent water, we are of opinion that the additional inducement of a full supply of such fruits as are in demand by whaling vessels would attract them hither. This, in addition to the activity it would give to agriculture and husbandry, and to the increase of our revenue, would tend to diffuse information respecting the colony far and wide and give it importance abroad.

It has occurred to us that the Colonization Society would perform an acceptable as well as a profitable service to the colony if they would send out annually a supply of fresh seeds, such as cabbage, mustard, turnip,

radish, lettuce, watermelon, &c. &c. These might be lodged in the public store, where, if good, they would meet with ready sale and pay as large a profit as many articles which are now sent out for sale. The sweet potato, which forms so large a portion of the food of the colony, has, as exotics generally do, most wretchedly degenerated.

The present stock of the colony is the degenerate offspring of an excellent species brought some twelve or fifteen years ago from Virginia. It had when first imported a red skin,

covering a bright yellow medulla or pith, and was a most excellent and nutritious article. It is we believe called the Spanish potato. After the second year it began to degenerate, and has been more worthless and innutritive every succeeding year, and at this time it is hardly worth the trouble and expense of cultivation. To have this article good and nutritious it will be necessary to renew the seed from America every three years. For whoever will send us a barrel or so next fall, we will as in duty bound ever pray.

#### *Demand for Missionaries in the vicinity of Liberia.*

WE make the following extracts from a letter of Rev. J. Clark, Baptist missionary in Liberia, published in the last Baptist Missionary Magazine, from which it will be seen that we do not exaggerate the importance of sending more missionaries, teachers, &c., into that field:

Now, dear brethren, I leave it with you. But if you retain the mission, you must strengthen and enlarge it. You must appropriate more to its support, and send us more help. While you were involved in debt and other difficulties, I held my peace, and even advised retrenchment. But now, I feel constrained to raise my voice for Africa. During the eight years of my connection with the mission, it has been all the time embarrassed for want of adequate supports. As few and weak as we have been, we have been under the necessity of doing much ourselves which might have been done by others, if we had had the means of paying them. Instead of employing others to teach the heathen youth the rudiments of those arts which are essential to civi-

lization, we have been obliged to teach them ourselves when we ought to have been breaking to the heathen the bread of life. When we ought to have horses to ride on our preaching tours, we have been under the necessity of walking.

But, above all, we need more laborers. Our work, which we have never been able to do properly, is accumulating on our hands. The whole Bassa tribe is ready to receive the gospel. Wherever we go, they listen attentively to the word of life. They often say to us, it has been so long since you were here, that we have forgotten God's word. If you would come more frequently and preach to us, we would understand and remember the word. A short time ago, one of the chiefs of Zuzo repeatedly sent to me for a teacher, as the school there had been suspended for the want of a suitable teacher. He had attended the school at Zuzo, and learned to read and write both the Bassa and English languages, and had said to me that he wished some one better qualified to live in his town. He said the Bassa teachers could instruct him in reading and writing, but he wanted

to learn something more. At last he wrote me to send one of our school boys, if I could send him no other. If we had a good missionary at Zazo, he would exert an influence over a large section of country. A missionary at Tradetown might preach the gospel to thousands. I, for years, have longed to occupy that field myself. I have made several visits there, and found them ripe for instruction. River Sesters is also an inviting field, with thousands of precious souls involved in the darkest gloom of heathenism.

About one hundred miles in the interior, is the Kplei, (Kpiseæ) teeming with its hundreds of thousands: I spent a few days among them about two years ago, and they heard the

gospel with gladness. The king said he had seen and heard what his fathers never heard. "No white man ever came to their country before, to bring them the good news." He earnestly requested me to come again, and I promised him I would endeavor to, if I lived. He said God would not let me die for a long time. Who will come and give this people the gospel?

The Board have, indeed, had many discouragements; but no more than any other mission on this coast, excepting, perhaps, the Episcopal mission at Cape Palmas. All the others have lost more than half their missionaries on the field, and none of them have more than two of their older missionaries now in the field.

[From the Liberia Herald.]

### The Canal.

THE subject of a communication with the ocean along the base of the Cape has been long agitated. There are some, who, regarding it impracticable by any means at present within our reach, or in any reasonable time likely to be, have ridiculed the idea as visionary and chimerical. There are others again, who, although they are not sound in the faith of its practicability are nevertheless not so sceptical as to be unwilling to give it a trial. In the category of those weak in faith, we are not ashamed to say, we will, if sought for, be found. After hard rubbing and straining our optics, we have made out to see through a glass darkly. And therefore we neither curl the lip of scorn at those who propose, nor feel the emotions of pity for those who repudiate. The Council of 1845, appropriated \$800 for the work, and appointed commissioners to contract for it. Nothing however was

done that year. At the last session the appropriation was increased by \$400, making it \$1,200, and three commissioners appointed to carry out the object of the appropriation. The work is at length commenced; the course of the Canal marked out, cleared, and the excavation begun in good earnest.

Some good people in their forgetfulness of ridicule, seem to suppose that the advocates of this most desirable improvement—for a great improvement it will most assuredly be if completed—expect it to be completed this year and with the present appropriation. The supposition is uncharitable; as the expectation to complete it in that time, and for that sum, would be as unwise as it would be impolitic to postpone the commencement of a reform or improvement until there was a moral certainty it will be consummated.

There are striking indications that

at some day the base of the Cape was washed by a body of rapidly flowing water, which emptied itself into the sea, and there are also striking indications that this day does not date far back in the gloom of the past. In proceeding with the excavation which follows what appears to have been the channel of this flowing water, we find an incumbent stratum of black mould about eight or nine inches in thickness; this is unquestionably vegetable mould. The substratum is sand, fine silicious particles, precisely the same as that found on the margin of the sea, and in the bed of the river near its embouchure. We have as yet seen no particles in the substratum of the substances composing the adjacent elevation—no debris

which must undoubtedly have been brought down by attrition, and would have remained had it not been carried off by a constantly moving force. Higher up the river, where it flows some distance from the elevated land, and where there are no obvious indications that it ever approached nearer, we find the base of the mountain covered with debris of coarse granite or sienite, commingled with clay, which are the constituents of the elevated portion of this mambatongue. From these and from other indications, we conclude, the bed of the river near its entrance into the sea, once lay along the base of the cape. The object is to open this bed, and by damming up the present river to turn the water into its old channel.

### Prospects of the Maryland Colonization Society.

WE are happy to find that there is a new spirit among some of the colored people of Maryland, and that there is a good prospect for emigrants this fall from that State. The following is from the last number of the Maryland Colonization Journal:

OUR FALL EXPEDITION.—Our prospects at this time for emigrants are remarkably promising. We have advices from different parts of the State, of which all are of the same import, viz: that the opposition of the free colored people to colonization is becoming perceptibly less. This is certainly the case in this city. We find more *enquirers*, particularly among the more intelligent. The residence of Mrs. Thompson here for a few months, has given those who have had the civility to call upon her, some new light upon the subject of colonization. Although connected

with the Episcopal Mission, yet she is perfectly conversant with all the affairs of the colony at Cape Palmas, and was able to give full satisfaction to all enquiries respecting it.

Those who conversed with her, we believe, came to the conclusion that there really was a colony or rather a commonwealth of colored people at Cape Palmas, about upon a par with other small settlements of Christian people in this country; that they had a government of their own, schools of their own, and churches of their own; that they eat, drank and slept, pretty much as other people do; and that they were in no degree different from their colored brethren in the United States except that they were a *people*, not *colored* people; and there was no dominant white race trampling on their heads and shoulders, in consequence of which, they generally walked somewhat faster and more erect.

Father Scotland, too, has been very busy in the counties, and from all accounts has produced a most favorable impression. A valued correspondent from Cecilton, Dr. Roberts, writes us that he has done more good than all the colonization agents who have ever visited that place. He tells a straight-forward story, and no one can question its correctness for a moment. We calculate upon fifty emigrants if not more. Our vessel will sail on the 1st November.

### Items of Intelligence.

**STRONG LOVE FOR TAKING MEDICINE.**—From a work recently published, entitled, "Missionary labors and scenes in Southern Africa," we extract the following incidents:

**ADMINISTERING MEDICINE.**—At Taung, where Mahura, the brother of Mothibi resides, and where, including the Bamairis, there was a population of nearly 20,000 souls, I preached to large congregations. As it was well known that I had performed some cures, I had some dozen of patients brought to me; and among others a young woman who, from great exposure to the sun, was slightly deranged. It was most gratifying to see the sympathy of the chief and relations towards this afflicted creature. Knowing their general treatment of such diseases, namely, to throw the sufferer into a chasm and cover him with stones, or tie him to a tree, I asked one of the roughest characters among the bystanders why they had not done so with this woman? "We heard the word of God at the Kruuman," was the reply. The natives, though afraid of poison, never once suspected that it would do them harm by administering medicine. They are passionately fond of medicine, and of being bled, believing that all diseases lie in the blood. I have known individuals after I had bound up the arm, open the orifice and let the blood flow until they fainted. No matter how nauseous a draught may be,

they will lick their lips even after a dose of assafetida. On one occasion I requested a man at a distance to send some one for medicine. He sent his wife; and having prepared a bitter dose, I gave it into her hand, directing her to give it in two portions, one at sunset, the other at midnight. She made a long face, and begged hard that he might take it all at once, lest they should fall asleep; I consented, when down went the portion into *her* stomach. I exclaimed, "It is not for you." Licking her lips she asked, with perfect composure of countenance, if her drinking it would not cure her husband.

**DEATH OF A VALUED FRIEND OF COLONIZATION.**—We have received a letter from a friend in Albany, N. Y., a member of Dr. Sprague's church, which contains the following notice of the death of a friend of colonization of long standing, and valuable services:

"The sickness and death of our good old Elder, PETER BOYD, is our apology for not remitting the enclosed draft more promptly. He died on the 3d inst., (July,) at the age of 71. He was for thirty-three years a consistent member of our church, and was in the *Eldership* twenty-six years. His sickness was protracted for more than a year, and yet his



death was sudden. He died with unshaken confidence in the Lord Jesus Christ. His end was peaceful and quiet. He is truly a great loss to us, and not only to our particular

Church, but to the whole community. His name will long be held in grateful remembrance by a large circle of friends and acquaintances."

### *Intellectual condition of the Citizens of Liberia.*

DURING my sojourn in the United States, I have had frequent opportunities of conversing with different individuals, respecting the present condition of the Colony of Liberia, and the probable success of the scheme of African Colonization; and I have been surprised to perceive that, even after the experience of a quarter of a century, many persons are still disposed to regard that enterprise as little more than a utopian undertaking, never destined to be attended with any of the advantages or blessings which its benevolent founders fondly hoped would follow their praiseworthy efforts, and which they dearly cherished as the prospective reward of their untiring exertions, amidst difficulties which seemed almost insurmountable, and which I really believe would have proved insuperable barriers, had not the finger of God pointed out the way, and the smiles of Heaven rested on their labors.

Whatever may be said in opposition to the scheme, and however plausible may be the objections of persons who are unfriendly to the enterprise, I cannot but believe that the hand of an overruling Providence has been extended over the progressive course of that little commonwealth. To any individual whose mind is unprejudiced, especially to those who have had the opportunity of personal observation and investigation, this is clearly evident. And after the greatest difficulties have been encountered and overcome, and a regular government of civilized and orderly citizens has been established on the border of that vast peninsula, the native inhabitants of which have so long been grovelling in the depths

of ignorance and superstition, hostile to all systems of disciplinary regulations—a government in which salutary laws are enacted and enforced; surely no individual can consistently say that the Colony of Liberia is not worthy of the sympathy, the respect, and the admiration of the world.

Having been born and educated in a slave state, it is not so great a matter of surprise to me, to view the prejudice which exists against that unfortunate class of human beings, who, in consequence of the color of their skin, have been doomed to servitude, and been debarred from the facilities of intellectual culture which are enjoyed by white persons; but it is rather surprising that many persons are disposed to exhibit so little charity towards them, and to regard them as naturally incapable of appreciating the blessings, and of exercising the privileges of freedom, under any circumstances.

Now, I do not pretend to institute a comparison between the white and colored classes, respecting intellectual capacity, or the capability of self-government; for, under the peculiar circumstances in which the colored class are situated in this country, it would be impossible to arrive at even a proximate conclusion. A similar difficulty would exist, as in the question which is sometimes discussed in literary associations respecting the intellectual capacities of the two sexes. I do not pretend to assert my belief that, even under similar circumstances, colored persons, as a class, are capable of arriving at as high a degree of scientific and literary refinement as the white class; much less do I think, with a learned friend

of mine, who, a few days ago, advanced the opinion, that the period will arrive, in the history of our world, in which the inhabitants of Africa will stand pre-eminent among the nations of mankind. But I do know, from personal observation, that it is possible for some colored persons, by their own unaided efforts, and under very disadvantageous circumstances, to dive into the sea of knowledge and gather gems which would glitter in the most enlightened and refined circles of literature and of science. And, although in Liberia there are comparatively few of this description; yet there are enough to show, that in a country in which the mind as well as the body, is unfettered, and in which the college bell does not yet summon the aspiring student to the halls of learning the expansive energies of the intellect may break through all restraining influences, and soar above the grovelling forms of ignorance and indolence; although the external covering of the mental casket may be of a sable hue. And, taking every thing into consideration, it is not surprising that the number of well-educated persons in Liberia is not larger.

I may here state, that, during my residence in the colony, about four hundred and twenty immigrants arrived from the United States, nearly all of whom were liberated slaves; and not a dozen of whom could write their own names. Indeed, the majority of persons who have been sent to the colony have been of this class. The Society could not do any better—they were obliged to send such as were offered, or as volunteered to go; and among the free volunteers, comparatively few were educated. So that the Commonwealth of Liberia has been built up principally by persons of little or no education.

At present, however, the prospects are more encouraging. Schools have been in

operation; and the rising generation have enjoyed privileges, of which their parents were deprived; and nearly all the young people who have been brought up in the colony, can read and write; and some of them are pretty good scholars. During my residence in the colony, I had two young men under my care and tuition; and the facility which they exhibited, in acquiring a theoretical and practical knowledge of the healing art, was equal to that exhibited by the majority of medical students whom I have known in the United States.

In view of all the circumstances by which the citizens of Liberia are surrounded I do not hesitate to assert, that I believe the government will continue to exist, and the colony continue to prosper, even although unaided by further accessions of numbers, by emigration; provided it should not be disturbed by the aggressions of any foreign power. Yet I think it would be very advantageous, if more free colored persons of intelligence would emigrate thither from this country; especially as the elective franchise will probably hereafter be exercised in the executive, as well as in the legislative department of the commonwealth.

In consequence of the new position which is about to be assumed by the citizens, all the wisdom and experience which can be afforded, will be required, to conduct the little ship of state in safety across the turbulent waves of political independence. And I sincerely hope that the free people of color in the United States will throw aside their prejudices; and be willing to unite with their brethren in Liberia, in showing to the world that they are capable of appreciating and enjoying the blessings and privileges of freemen in their own land of liberty.

J. W. LUGENBEEL.

Washington City, August, 1846.

**CRUELTY.**—Several cases of the cruel treatment of servants and others, have been reported to us, which we had never dreamed of finding among the free colonists of Liberia, but forbear for the present making

any further disclosures. We mean however to speak boldly and warn all who are disposed to inhuman severity:

“A child’s an’ong ye taking notes,  
And faith he’ll print them.”—*Liberia Herald.*

Receipts of the American Colonization Society,  
From the 20th of July, to the 20th of August, 1846.

MAINE.

Bath—By Hon. Robert P. Dunlap,  
from Rev. John W. Ellingwood. 50 0

NEW HAMPSHIRE.

By Dea. Samuel Tracy:—  
Plainfield—Dr. Baker..... 50  
Acworth—Col. J. Slader..... 1 00  
Henniker—Abel Conner..... 5 00  
Concord—N. G. Upham, \$5, Geo.  
Hutchins, N. Evens, Samuel  
Farrington, R. Davis, Abiel  
Walker, P. Brown, and N. H.  
Col. Society, each \$1, J. F.  
Brown, 50 cents, Andrew Mc-  
Farland, \$2..... 14 50  
Manchester—J. A. Burnham, on  
account of life-membership, \$5,  
J. Thompkins, \$1 50, Wm. Pat-  
ten, \$1..... 7 50  
Chester—E. Orcott, 50 cents, Hon.  
S. Bell, annual subscription, \$5,  
Mrs. Peris Bell, \$2, John White,  
\$3, B. Tenney, 25 cents, Wm.  
Tenney, \$1, J. Robinson, 50  
cents, J. W. Noyes, \$1..... 13 25  
Pittsfield—Dea. J. L. Thorndike, 1 50  
Canaan—Rev. S. Quimby..... 50  
Franklin—From Rev. Isaac Wright. 2 00

CONNECTICUT.

By Rev. Lyman H. Atwater:—  
Fairfield—From Mrs. Elizabeth  
Sherman, to constitute Miss  
Elizabeth Bertram, of Jamaica,  
L. I., a life-member..... 30 00

NEW YORK.

By Rev. Wm. Gray:—  
Tyre—Collection in the Reformed  
Dutch Church, in Tyre..... 7 00  
Caroline—Collection in the Rev.  
C. Yates' church, by the Rev.  
G. Mandeville, \$15 59, Miss  
Margaret Mandeville, 50 cents. 16 09

NEW JERSEY.

Fairfield—Rev. Ethan Osborn... 10 00

PENNSYLVANIA.

Milton—From James P. Sander-  
son, Esq..... 20 00  
Danville—Collection by Alexan-  
der Montgomery, Esq..... 34 00  
Northumberland—From Mrs. Re-  
becca Boyd, per her daughter,  
Mrs. S. H. B. Smith..... 20 00

Uniontown—Collected from sun-  
dry persons, by Hugh Espy, Esq. 15 00

DIS'T. OF COLUMBIA.

By Rev. Mr. Bean:—  
Washington City—Collection in  
Christ's Church..... 7 75  
Alexandria—From a "member of  
Christ's Church"..... 1 00

VIRGINIA.

By Rev. John Towles:—  
Millford Mills—Mrs. Orra Hen-  
derson, of Fauquier County... 1 00  
Lexington—From the Rockbridge  
F. Col. Society, with a small  
lot of cotton cloth and clothing. 4 00

TENNESSEE

By Rev. Thomas J. Hall:—  
Farmington—Collection in Beth-  
berie Church..... 6 00

KENTUCKY.

Salvisa—Rev. Dr. Cleland, and J.  
J. McAfee, Esq., each \$5..... 10 00  
By Rev. A. M. Cowan:—  
Mason Co.—Jno. Armstrong, Rev.  
R. C. Grundy, General Richard  
Collins, A. M. Janeway, M. A.  
Ryan, C. Shultz, each \$10. F.  
W. Wheatley, W. E. Sedden,  
each \$5, John H. Shankland,  
\$3, W. Cruttenden, \$2, J. Brod-  
nich, J. L. Kirk, S. S. Miner,  
Rev. W. M. Grubbs, W. M.  
Murphy, Mrs. C. B. Ryan, each  
\$1..... 81 00  
Carroll Co.—R. P. Butler, \$5,  
W. B. Winslow, \$2, Henry  
Moore, \$1, J. R. Vance, 50 cts. 8 50  
Gallatin Co.—James Hoggins... 2 00

OHIO.

By Rev. S. Wilson:—  
New Concord—Collection in the  
Churches of Pleasant Hill and  
Norwich..... 6 00  
Steubenville—Charles C. Beatty,  
Esq., subscription for 1846, and  
1847..... 20 00  
Dayton—Mrs. C. P. Hall, \$25,  
other ladies in Dayton, \$25.... 50 00

Newark—By Rev. W. Wylie, collection in his Church, \$3 50, from Licking Colonization Society, \$16 50..... 20 00  
 Warren—Mrs. Nancy Perkins... 10 00  
 West Liberty—Collection in Presbyterian Church, by the pastor, Rev. James H. Gill..... 10 00  
 Dayton—Collection in the Wesley Chapel, M. E. Church, by Rev. W. H. Raper, pastor..... 7 00

123 00

INDIANA.

By Rev. B. T. Kavanaugh:—  
 Logansport—S. B. Linton, W. T. Webster, and C. Carter, each \$1, N. Stone, B. G. Spencer, W. Tyner, J. Dair, L. Turner, A. M. Higgins, James Pursell, H. Barker, Jos. Dale, and J. Johnson, each 50 cents, S. Gunnings, J. S. Wiley, James Dale, S. Barker, J. C. Elam, cash, Joseph Willis, H. A. Sinead, each 25 cts..... 10 00  
 South Bend—W. H. Patterson, \$5, J. Gilmore, Dr. D. Dayton, J. Brownfield, A. Mason, Hon. S. C. Sample, A. R. Harper, J. Stuyton, Mrs. Abigail Hacking, and J. Decamp, each \$1, D. Shillings, Rev. M. Storer, M. Calwell, H. Carlton, S. Calfax, A. Bouguett, B. F. Price, F. R. Tutt, E. S. Reynolds, H. Fisher, T. Chamberlin, Rev. J. B. De Mott, each 50 cts., C. Caldwell, M. Whitney, J. Lindsey, Mrs. E. E. Colfax, Dr. L. Humphreys, A. Defrees, C. M. Wright, C. M. Heaton, D. True, Mrs. Lucy Ann Lobdell, and J. N. Massey, each 25 cts., A. Bennett, 12 cts..... 22 87  
 Hammonds—John Green, Mrs. Ann L. Green, J. Brower, D. Barrett, each \$1, T. L. Hallway, Rev. J. Early, and J. Rud-dick, jr., each 50 cents, James Green, 40 cts., W. Auten, S. Grover, W. Wharton, Miss N. Rupe, Mrs. E. Ruddick, and A. Sumption, each 25 cts..... 7 40  
 Dover—Henry Gettinger, \$1, J. Russell, jr., Charles Loring, each 25 cts..... 1 50  
 Jeffersonville—Collection in St. Paul's Church, by Rev. Charles H. Page, Louisville, Ky..... 5 00

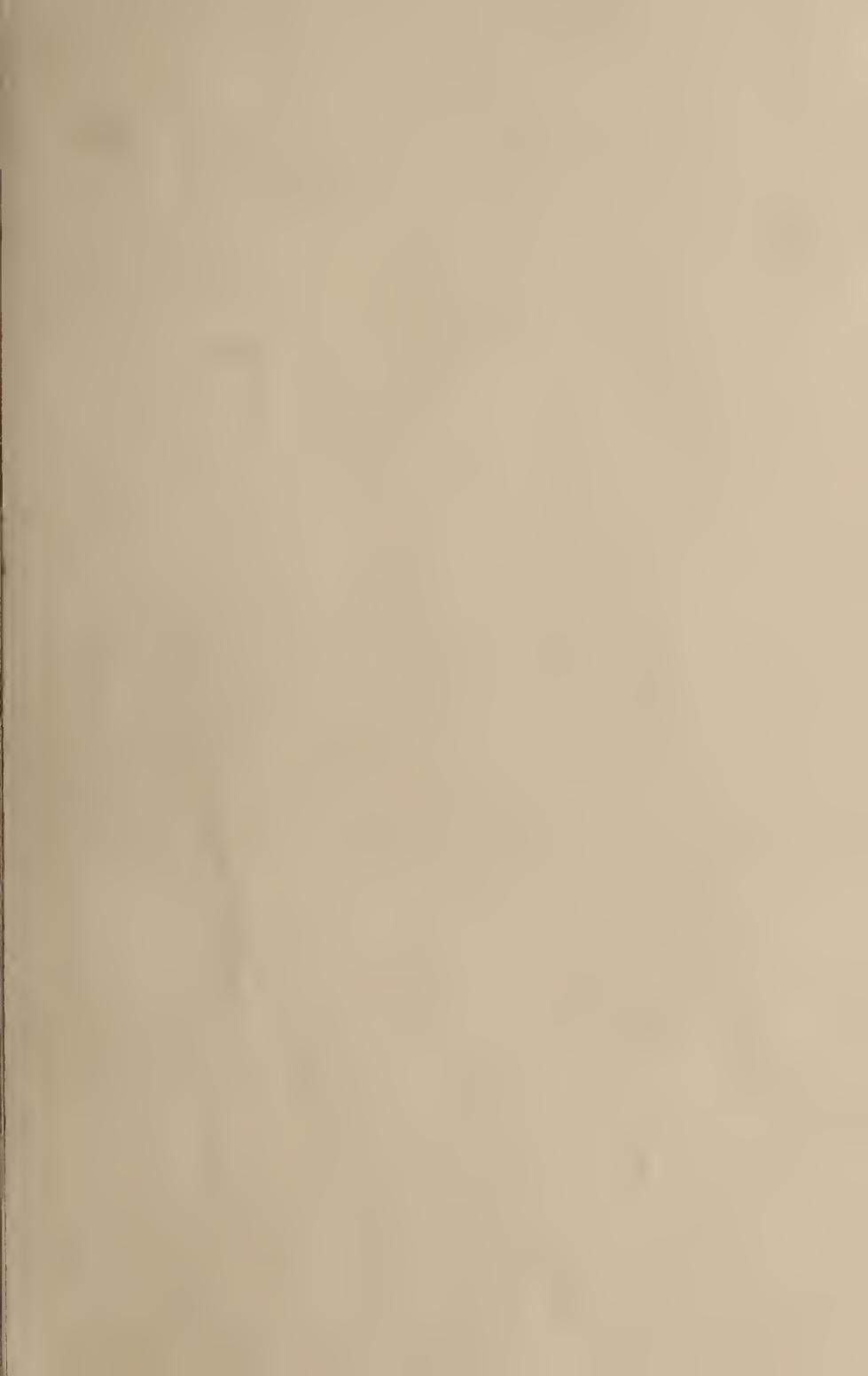
46 77

ILLINOIS.

By Porter Clay, Esq:—  
 Carrollton—Collections from sun-dry persons, in Greene County, per Mr. Magruder..... 9 00  
 Total Contributions..... \$547 86  
 For storage at Monrovia, one year to August 4th.....\$1,000 00

FOR REPOSITORY.

NEW HAMPSHIRE.—By Deacon Samuel Tracy:—Suncook—Ira Osgood, 50 cts. Acworth—Dea. A. Lincoln, \$1. David Montgo-mery, 75 cts., Dea. Z. Slader, \$1 50, Ed. Woodbury, \$1 50. Hopkinton—Rev. M. Kimball, \$1 50, Mrs. M. Harvey, \$1 50. Concord—Hon. S. Morrill, \$1 50. Pembroke—Dea. F. Vose, for '41, \$2, J. Tenney, to July, '47, \$1 50. Manches-ter—J. A. Burnham, to June, '47, \$3, Mrs. S. A. Burnham, to June, '47, \$3, I. Thompkins, to Oct., '46, \$1 50, D. Gillis, to Aug., '46, 75 cts., H. Brown, for '46, \$1 50. Chester—O. Richards, N. F. Emerson, John Picket, and Dea. J. Lane, each \$1 50. Canaan—C. Blodget, \$1 50. Pittsfield—Dea. J. L. Thorndike, \$1 50, James L. Treat, \$1 50..... 33 50  
 MASSACHUSETTS.—Lowell—G. H. Carlton, for '46, \$1 50, J. G. Carney, for '46, \$1 50, G. H. F. Corliss, for '46, \$1 50, Dr. Elisha Huntington, for 1846, \$1 50, Jno. Clarke, to '47, \$1 50, John Aikin, Esq., to '47, \$4 50. Concord—Mrs. L. P. Heywood, for '46, \$1 50, Dea. Reuben Brown, for '46, \$1 50, Dea. Elisha Holman, for '46, \$1 50, Col. D. Shadduck, for '46-'47, \$3, Wm. Monroe, for '46, \$1 50, J. S. Keyes, for '46, \$1 50, Mrs. Rebecca Bartlett, for '46, \$1 50, Hon. Samuel Hoar, for '43-'44, \$3 50..... 27 50  
 New York.—Caroline—Subscrip-tion of Joseph Speed, Esq., to 1st Sept. '49..... 3 91  
 OHIO.—Desden—Daniel Still-well's subscription, to Jan. 7, '47, per J. Stillwell..... 1 00  
 Total Repository..... 65 91  
 Total Contributions..... 547 86  
 Storage..... 1,000 00  
 Aggregate Amount.....\$1,613 77



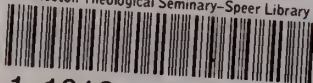


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